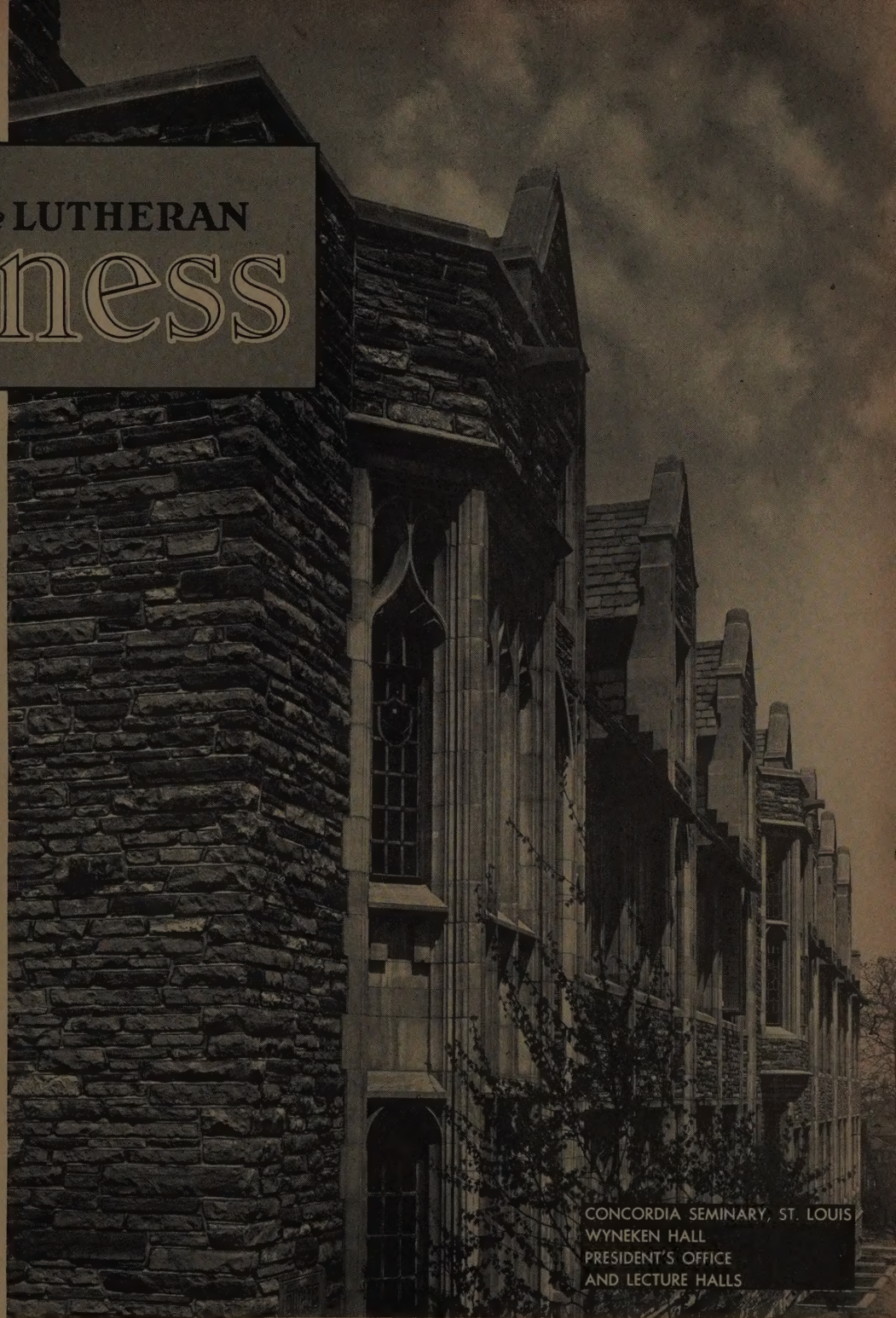


The LUTHERAN Witness



CONCORDIA SEMINARY, ST. LOUIS
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The India missionary on his way to Allepey uses the automobile ferry at Haripardu by manpower. This is in Travancore Province.

The Easter Sunday morning service of Pilgrim Ev. Lutheran Church, St. Louis, Mo., was the thousandth service which the church has broadcast over Station KFUD.

The Lutheran Bible Institute of Saint Louis, Mo., on which the WITNESS reported to its readers in the issue of Dec. 17, has gone into its second term. The fact that the enrollment totals 167 is proof of the popularity of the courses offered.

The National Flood Distress Fund of the Lord Mayor of London was recently enriched by a check of over \$200 donated by our two congregations in London, England. The severest winter in England for the last century helped to cause a general shortage of coal, gas, and electricity, and was followed by unprecedented floods in the spring. Though one of the main roads leading to our chapel in Tottenham was three feet under water, the church property was undamaged.

Chaplain (Major) Martin H. Scharlemann, while serving at the Chaplain School, Carlisle Barracks, Pa., received

authorization from the War Department to wear the Army Commendation Ribbon. The award gives recognition to the fact that Chaplain Scharlemann served with distinction in the performance of his duties as Instructor, Music Director, and School Librarian at the Chaplain School from January 7 to March 2, 1947.

Timothy Ev. Lutheran Church, Saint Louis, Mo., recently released both its teachers for service in Foreign Mission fields. The principal, Mr. P. Bachmann, had formerly served in India for fifteen years and was now ready to return. Miss Lorraine Behling was interested in serving in China before coming to St. Louis and has now accepted an assignment there. The congregation, in view of the difficulty of securing replacements, has brought a great sacrifice for what it considered a greater cause.

Mr. and Mrs. Lawrence Wunderlich, members of our Second St. Paul's Lutheran Church, Pittsburgh, Pa., the Rev. E. W. Duessel, pastor, miraculously escaped with minor injuries when an explosion of gas in their basement reduced their home to kindling. The force of the explosion caused an estimated \$75,000 damage to homes in the immediate neighborhood and smashed windows in an area of four blocks. The couple, according to reports, owe their life to the fact that they were temporarily sleeping in a back room because an interior decorator was doing work in their home.

The head hunters in the mountain districts on the island of Formosa, during the late World War, according to a report by the American Bible Society, became Christians in large numbers. Under Japanese rule the work of Christian missionaries among this people was very much restricted and in 1941 had to be discontinued completely. There were then only two baptized believers among the aboriginal tribes. In 1946 a returning missionary found a Christian community of over four thousand members, and entire villages in the mountains and along the east coast had become Christians. The conversions resulted largely from reading the Holy Bible.



Nine Persons were Baptized in Pilgrim Lutheran Church for the Deaf, Kansas City, Mo.

on Easter Sunday. Two of these come from a Roman Catholic home, and seven were unchurched. Two of the latter had seen their father receive Holy Baptism a few hours before his death. This made such an impression on them that they, too, were desirous of joining the Lord's kingdom. Another was instrumental in persuading his parents to rejoin the Lutheran Church and in bringing the Savior to several brothers and sisters.

Albert F. Scribner, registrar and business manager at Valparaiso University, Valparaiso, Ind., was elected national treasurer of the American Association of Collegiate Registrars at the late meeting of the organization in Denver, which was attended by representatives from nearly a thousand colleges and universities in our country.

Half a century of continuous and devoted service by Mr. Carl Lutz as an elder of Luther-Tyndale Memorial Church was recognized on April 20, 1947, at his church in London, England. Mr. Lutz came to London from Germany in 1892 and was one of the three signers of a letter of vocation sent to America in care of Dr. L. Fuerbringer, through whose writings in the *Lutheraner* this little group of unattached Lutherans in London were attracted to the sound Biblical position of the Missouri Synod. Mr. Lutz was elected as one of the three original elders at the organization of the congregation in 1896 and held that position until his retirement a few months ago. Even at his advanced age he is still very active in the work of his church.

G. V. S.



Automobile Ferry in Southern Mission Field, India

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THE LUTHERAN Witness

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No. 11

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER
Research Assistant: KARL KRETZMANN

Editorial

"I Will Love Thee, O Lord, my Strength"

The Introit for the Second Sunday after Trinity, in these words, directs attention to the theme of the day. The Christian's love of God underlies all he does. In the Gospel, the Parable of the Great Supper, the Christian is given the duty to extend the Lord's invitation: "Come, for all things are now ready!" Our love to God must show itself in love to man. There is no higher expression of this love than the effort to win souls. In the Epistle the same duty is emphasized even more strongly. As God showed His love by laying down His life for us, "we ought to lay down our lives for the brethren." In the Collect we pray that our constant attitude toward God may be to fear, that is, to show Him reverence, and to love His holy name.

O Lord, who never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love, make us to have a perpetual fear and love of Thy holy name; through Jesus Christ, Thy Son, our Lord. Amen.

W. G. P.

Our New Members

On Palm Sunday, and in some churches on another day, a large number of adults were received into communicant membership of our Church. A large number of children who are members have now by confirmation been received as communicants. To all of them we extend a hearty welcome and wish them God's richest blessing. The very word "blessing" ought to remind these new members that they became members in order to be partakers of God's richest blessings, in order to share in the unsearchable riches of Christ, Eph. 3:8.

If things are as they should be, these new members have even now noticed that through the Church they become enriched. But they, and we all, must remember that the faith, hope, and charity which enters the heart through the Word of God constitute the spiritual life of the Christian. This spiritual life must be nourished and fostered and developed. The spiritual treasure which Christ bestows upon us is not like an inanimate lump of gold, which remains what it is, if you only let it alone. No, the spiritual treasure of the Christian is a life. It may become vigorous, rich, powerful, and it may wither, weaken, it may even die.

The new member is to keep this in mind and see to it that this spiritual life is nurtured. Moreover, every one of us is to remember that this new life is enriched and strengthened *through the Word of God*, even as Paul said to the elders in Ephesians in parting from them: "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified," Acts 20:32.

But the old members also should do their part in aiding the new, tender babes in Christ, that they be not offended and that they have every opportunity to exercise the spiritual life which has been bestowed upon them. The new members should therefore not only sit at God's table but participate in God's work. Give the new members something to do.

S.

The Centennial Collection

Nothing has been left undone by the committee in charge to make the Centennial Collection an adequate expression of our gratitude to the Synod of which we are members and to the Lord who has guided and preserved us these hundred years. The literature has had a splendid appeal, and the purposes to be served by this collection have been sufficiently set forth. I will not repeat the list of synodical purposes which are to be served by this \$3,500,000 Centennial Thankoffering. This collection is to be truly globe-encircling in its effects and will undergird our missions and institutions for great tasks just looming above the horizon. If we are to meet the new opportunities now opening in all lands in a manner worthy of the Gospel which we preach, this collection must score a resounding success.

It is not to be denied that our people are able to raise this money. It is also true that money is not nearly as fluid as it was six months ago. There is very little unemployment in our Church, and high wages are the rule, not the exception. But many causes are working together to tighten purse strings and to caution against depending on a long era of prosperity. In saying this we are only saying what everybody knows. But it should be emphasized in our efforts to make this a successful collection. It will not be successful unless we fully catch the spirit of the Centennial and use all those means which we have recognized as essential to successful collecting of funds. From North and South, East and West, we are receiving reports of enthusiastic Centennial gatherings. But it is the detailed work of our Centennial Committees, the every-member canvass of the parish, that will make this collection under the blessing of God go over the top.

G.

The School That Pays the Eternal Dividend

In the *Lutheran Companion* of March 12 Mr. F. A. Udden, President of the Brotherhood of the Augustana Synod, speaks some earnest words to his fellow laymen concerning the Christian day school. The editor, Dr. E. E. Ryden, remarks that Mr. Udden has for thirty years been engaged in public school teaching and administration and

that he has arrived at his conclusions through his observation of "the many immoral and unchristian influences which are creeping in to dominate the thinking of the young people who attend the public schools." Mr. Udden pleads for the fourth R—Religion. In no other way can the harmful influence of Hollywood be offset.

My contention is that future leadership and future building of our Lutheran Church will come mainly through a system of Lutheran parochial schools. It is my contention that this is the only avenue of hope for the future. Too many potential leaders are lost in the shuffle in public school training. This is true even for the very early and teen-age groups. Too much emphasis is placed on filling the pocketbook. The noble emphasis, the training for the more enduring and noble qualities, are sidetracked. No one is urged to obtain the eternal dividend.

In our day and age the Lutheran parochial school is essential. Begin early to give the children a religious foundation, first in the home, then in the parochial schools, so that a meaningful moral application may be attached with each daily lesson in reading, literature, language, history, and home-living courses. The Christian education such as can be offered in Lutheran parochial schools will build nobler men and women, more Christian leaders, enough leaders to evangelize millions who are unchurched.

Farther down he expresses the hope that the Brotherhoods (laymen's organizations) will be the "spark plugs" for the organization of Lutheran parochial schools in their community. He concludes his appeal with this stirring sentence:

If a million Lutheran men in the United States of America, with 50,000 Lutheran men within the Augustana Synod as a part of this army, will unite on a definite Lutheran Christian parochial school program, we can usher in the new Century of Growth with a purpose which shall engrave on countless lives something that shall never be taken from them, but shall endure throughout eternity.

G.

Roman Catholic Gains

Current news reveals a tremendous increase in membership of the Roman Catholic Church in Germany. Martin Niemöller spoke of the strong appeal which the prestige and solidity of the Roman Catholic Church has for the questioning and beaten German mind. Also in America people are talking about this authority as the answer to the insecurities of current thinking.

This situation is complicated by the fact that the Roman Catholic Church is a most outspoken opponent of Russian Communism. It seems to be a last resort for preventing communistic engulfment of much of Europe and of many American intellectuals.

We shall do well to think hard what the alternatives are to Roman Catholicism. That Church is succeeding in leading many Americans to assume: the alternative to its authority is Protestant vagueness and inaction; the alternative to its authority is immorality and the breakdown of the family; the alternative to its authority is Communism.

None of these things are true. Actually, whether it likes this or not, the Roman Catholic Church today appeals to many minds because of its material strength. Its organization and resourcefulness daunts imaginations which are subject to the bondage of power and substance in a materialistic age. It offers authority with the assertion that men's wills are free to accept it; but it takes those wills in bondage under the authority of a human system of power and property.

There are other alternatives. Instead of the authority of men we can have the rule in the heart of Christ and His Spirit. Instead of the authority of human penalties and remissions we can have the authority of God's own forgiveness because of the completed work of Christ Jesus. Instead of the fictitious strength of a human organization we can have the sure hope of an eternity with God and the busy present, crowded with tasks of love for God and men.

The problem of the Lutheran Church in America and in Germany is to make these alternatives register in people's minds. We have every reason to be very busy about it, for we have the task not merely of outstripping the Roman Catholic Church, but of founding men on the Rock, which is Christ. Whatever the Lutheran Church leaves undone to that end is a shame upon it. Whatever it does toward that end is simply its mission.

R. R. C.

Fosdick Utters a Truth

In the April issue of the *Ladies Home Journal* Dr. Harry Emerson Fosdick utters an important truth. His approach to this truth is a false approach and his application of it is corrupting, but the fact remains that Fosdick in this article utters an important truth. It is this: "From the days of the Hebrew prophets and Jesus until now great religion has always faced its worst enemy in religious people."

The reason why the first murderer killed his brother was that he differed with him entirely in religion. The worst woman in the Old Testament, Jezebel, persecuted the children of God because she was fanatically attached to the worship of Baal. The epicureans Pilate and Herod did not call upon the multitude to persecute Jesus, but the religious leaders were the bloodthirsty scoundrels who would not rest until they had crucified the Lord Jesus. The skeptical Festus and Felix and Agrippa did not initiate the trial against Paul, but the fanatical adherents of human traditions persecuted Paul and the other Apostles. Who persecuted and sought the death of Luther? The religious leaders of his day.

What do these facts teach? They simply teach this, that false religions are the source of untold enmity, hatred, and misery among men. These false religions produce wolves in sheep's clothing, who are the real culprits.

Paul teaches this same truth when he repeats the narrative of Ishmael and Isaac and adds: "As then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now," Gal. 4:29.

All this proves definitely that it makes a world of difference what one believes. Mere sincerity is not enough—in fact, the more sincere you are in a false religion, the more hateful you become. The true religion of Jesus produces love which "worketh no ill to his neighbor," Rom. 13:10. That is the religion of Him who said: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life," John 3:16. That is the religion which teaches us: "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. . . . We love Him because He first loved us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" I John 4:16, 19, 20. It is therefore of utmost importance that we cling to the faith which Jesus taught us, by whom alone we come to the Father, John 14:6.

S.

The Church Is Laymen

By RICHARD R. CAEMMERER, St. Louis

Centennial Sunday and the Centennial Convention review the unique factors of strength of the Missouri Synod. We are familiar with the list: the pure teaching of the Word of God; the emphasis on the doctrine of justification by faith; the busy activity in teaching the Word to children and adults; the accent on evangelism and missions; the priesthood of all believers.

The last item in this list is one we want to think through briefly. We like the story of the drafting of the first constitution of the Missouri Synod. What form would the government of the Church take? Would it be a parallel to the arrangements in Germany, with their commissions and consistories directing the affairs of the Church under the government? Or would the plan be congregational, with all the rights and privileges vested in the local congregation?

Actually these questions pose a significant conflict of ideas. What is the Church? Can you say that the Church, the authority of the Church, is in its leaders, its clergy, its officials? Or is the Church the people?

A Difficult Problem

That conflict of principles seems easy to solve. Of course, the Church is the people! Every believer in the Church is in the family of God! Only One is our Master; all the rest are brothers!

The theory of this truth, however, is easier to hold to than the fact.

For one thing, churches find it possible to develop strong congregations, operate noble enterprises, amass wealth, without being necessarily impelled thereto by the Gospel of Jesus Christ. This is easy to see in powerful and busy church organizations which have forsaken the Gospel of Jesus Christ. It is not so easy to see in churches which profess the Gospel of Jesus Christ; but it can happen there too. Congregations and groups of Christians gather together, worship God, and remind each other of the Gospel. Then they go on to raise money, enjoy each other's company, invite other people to join their circle, administrate plant and equipment, and meet their payroll. Why do they do it? What drives them to church activity should be the new life in God which they have through the Gospel. Actually, however, other drives may be the real motive power. People

promote the work of the church driven by the same interest which they have in any social or civic group. Men take up the management of a church organization or property the way others pursue hobbies. People find the activities of the church a change and escape from the routine of job and family. Thus it becomes quite possible even for our churches to rely on growth and activity on impulses which are not necessarily those of Jesus Christ in the heart. Thus the laymen cease to be the church.

Secondly, churches so easily limit their activities to things that paid church workers do. This is a very natural process. At first—and we see this happening in many a small congregation today—the work of the church is the work of every person. Young and old are interested. Everybody lends a hand. Then it becomes time to build buildings. The emphasis shifts from the work to paying for the work. The members of the church find themselves thinking about the treasury and their contributions rather than about the way that their church reaches people. Church work becomes the management of money, the conducting of meetings, the operating of programs, the salaried workers, the support of institutions. Somewhere in that shift it remains very hard for the member of the Christian congregation to stay clear in his mind that he is the church. He is apt to work for the church, rather than to be a person in and of the church through whom the church works on people. He begins to think that the work of the church is done by professional workers, pastors, teachers, officials, and laymen pay for the workers. So the church ceases to be laymen.

A Royal Priesthood

The handicaps which we have described do not yield to every treatment. One attempt to solve the problem has been to emphasize the contrast between pastors and laymen. Laymen must jump in and do things which pastors don't have time to do. That solution works only half way. Another attempted solution has been to equip laymen to be more critical of their pastors. It is certainly important that laymen are critical. Like the Bereans (Acts 17:11), they should put their pastors to the test. But merely criticizing does not advance the Kingdom.

St. Peter gives the clue to the correct solution when he speaks of the *royal* priesthood. This is a great thing, to be a priest. It means being in touch with the great God. It means being in the position of sharing the great God with people who otherwise would not have Him. It means being a person who is rich and vital because of his own steady hold of faith on the very power and love of God, and who can thereby make other people rich and vital.

For the people of the Church are the people redeemed to God by Christ Jesus. They are the people for whom God is Father. They are the people in whom Christ dwells. They are the people who can hand on this life of Christ to the next man. That is the thing for which they live. That is the one thing in the world worth living for. Bricks and payrolls and meetings and programs are useful tools. But the job, the big job, is putting Christ into people and making Him grow there.

The Second Century

In these days we often quote the words of Martin Luther that the Gospel of Jesus Christ does not stay in one place too long. How come that it is in its fifth generation in the Missouri Synod?

That is not the first question to ask. But this is the question: Is that Gospel achieving the results which it should? The answer to that question depends altogether on the degree to which the members of our Church and Synod are royal priests.

We can compare the present problem of the Missouri Synod to the American democracy. The American nation succeeds only as its citizens say: "I must put to work the opportunities of my life in a democracy by improving the common good, by strengthening the common welfare, by undertaking responsibility for my community and land." So the people—all the people—of our Church will produce a Church that is worthy of the Lord whom we claim to serve as they say: "I am Christ's man, and I am a part of His Church so that I can love men and give myself for their good."

That means that the bricks and meetings and payrolls become means to greater ends. That is why it is so very necessary that all of the members of the Church recognize that *they* are the Church—so that the Church does not limit its job to making and keeping its tools, but truly becomes an agency for the ends and goals of our Lord.

Centennial Meditations

II. In Prospect

John 14:12

Had Jesus simply said: "He that believeth on Me, the works that I do shall he do also," His statement would have been sufficient to tax the faith of his disciples in all ages. For reflect how great were those works which He wrought. He could rest His claim to divine sonship upon them. He said to Philip: "Believe Me for the very works' sake." But He does not stop with this: "The works that I do shall he do also"; He follows this with a greater promise, a more magnificent assurance: "And greater works than these shall he do."

There is a disposition in His disciples of all ages to qualify and limit His promises. There is an element of unbelief in our faith. We see the manifestation of this disposition to unbelief in the way we treat His promises concerning prayer and the Sacrament of the Altar. His promises are too big for little faith, and sometimes we tone them down.

Note that He said: "Greater works than these shall he do." Therefore, let us put it down at once that He meant greater works. If ever there was one who could express Himself accurately, without ambiguity or vagueness, it was Jesus. And we can be assured He always meant just what He said; and the only proper way to interpret His words is to seek the first and most natural meaning of His language.

Luther explains these words thus: "He took but a little corner for himself to preach and to work miracles in, and but a little time; whereas the Apostles and their followers have spread themselves through the whole world." The comment of another is even more illuminating: "He has sown, we reap; and the harvest is greater than the seedtime."

The best commentary on this promise is John 15:5: Jesus says: "I am the Vine, ye are branches." But grapes never grow on the vine itself; they are always found on the branches. So the Lord has arranged that the visible results of His work shall appear in us, through us.

What wonderful confirmation of this promise the history of the Church has furnished! On the day of Pentecost through the preaching of Peter more souls were brought into the kingdom than Christ gathered to Himself

in the three years of His ministry. And the miracle of "greater works" has been, and still is, repeating itself.

At Pentecost the Gospel was preached in 16 languages. Our own Lutheran fellowship today speaks in 27 languages to the world.

The Apostles and Evangelists addressed their Church and the future Christendom through the means of the written Word. When the Gospel message was spread through the printed word, the power of the truth was multiplied a thousandfold. But the last century we have been privileged not only to speed up incredibly the art of printing, but to add to it the radio and teletype. Greater things than these are in prospect, and the new addition to our Radio Station KFUD holds new promise for that preaching from the rooftops which the Lord has made our business. A far cry from the day when Jesus asked Peter to take his boat out a little into the lake so that the crowd on the shore might hear.

All the activities of our Lord were but parables of the greater things which He would do through His followers.

"Suffer little children to come unto Me." And when our Synod established its first orphanage, it called it "Unto the Christ Child" ("Zum Kindlein Jesu"). Today we have given Christian care and education to tens of thousands of orphans and homeless children in institutions and through our home-finding societies.

Ten thousand times during the past hundred years we have been privileged to pour oil into the wounds of the men, the women, and the children bleeding and naked on the roadside. Particularly in the last quarter of our first century our people have emulated the example of the Good Samaritan in responding to the needs of lands devastated by war, famine, and disease.

The epileptic boy healed by our Lord as told in Luke 10 has his counterpart in those great numbers of incurable defectives for whom our Church has provided a home and all that Christian love can do for their comfort and happiness.

"The deaf hear," was one of the signs of the coming of the Messiah, a test by which the world should know that He had come. The Church has bent down to the deaf as Jesus did and has made them use their hands and has given them a sign language and

the skill of reading lips and hearing the message of salvation when not a sound is audible to them. God be praised for having chosen our Synod to do such outstanding work in that field of evangelism.

It was not the Hindu Brahmin or the Buddhist that extended aid and tender mercy to the leper; it was the Christian Church.

What Jesus did for His mother in providing a home for her with His beloved disciple has been repeated by us in China, India, and Africa, where our heathen converts have learned to love and respect their aged—and brighten their declining years with a love that they never knew when they dwelt in the gloom of paganism.

Jesus fed the 4,000 and again the 5,000. Today He causes grain and meat in Christian lands to multiply so that the 5,000 who once sat on a Galilean hillside increase to a hundred million and more, fed by the nations which possess the Christian Gospel. In that magnificent work we of the Missouri Synod have participated and are doing so today with an outpouring of gifts deemed impossible a generation ago.

Wherever our Lutheran nurses and deaconesses are tending to the sick in hospitals built by the benevolence of our people, and in many a lane and cell obscure, the work of Phebe of Corinth is being performed, whom Paul sent to Rome on a mission of charity. Greater things than these—! That which was in the bud when the New Testament was written has flowered a thousand times in the works of Christianity in which our congregations have their share and the evidence of their union with the Church universal.

"Because I go unto My Father." Exalted to that glory and power which He had with the Father before His humiliation, He now exercises His unlimited omnipotence and love through His disciples. Through faith in Him our people of the Missouri Synod have become vehicles of His omnipotence. He promotes the work of His kingdom through us, the unworthy.

The best is yet to come. Our Church has not exhausted itself. This century has just been the windup. It is merely preparing its program and deploying its forces for greater efforts; greater works than our generation has seen will be witnessed by countless numbers of those who are celebrating with us this centennial.

When the seventy evangelists were sent out by our Lord, He sent them on foot and supplied only such equipment

as was necessary for a village-to-village and house-to-house mission. They returned with a report on their evangelism which filled them with astonishment and joy. Jesus replied that He had beheld Satan as lightning falling from heaven. As an old interpreter has said: "We thus understand the Lord's words: 'I followed you on your mission and watched its triumphs; while you were wondering at the subjection to you of devils in My name, a grander spectacle was opening to My view; sudden as a dart of lightning from heaven to earth, lo, Satan was beheld falling from heaven.' Those feeble triumphs of the Seventy seem not only to have brought vividly before the Redeemer the whole ultimate result of His mission, but compressed it into a moment and quickened it into the rapidity of lightning. He sees the Church overcoming every form of Satanic oppression in the kingdom of evil."

That vision has not failed, and the promise still holds good.

God has been very good to us. He has borne with long-suffering the slowness of our heart to accept the tasks which beckoned us into the higher forms of stewardship and has pardoned our reluctance to enter fields of new endeavor. And it is because we trust in the continuance of undeserved mercies and in the abiding strength of his Holy Spirit that we have a right to say, as we enter the second century of our church life—the best is yet to come.

Interchurch Relations as Seen by Dr. Bergendoff

At the invitation of the Steering Committee of the Intersynodical Conference of St. Louis, Mo., 25 pastors of the Missouri Synod and the National Lutheran Council and six Lutheran laymen of the N. L. C., met at a luncheon at the Y. M. C. A. on March 20, 1947, to hear the Rev. Conrad Bergendoff, D. D., president of Augustana College and Seminary, Rock Island, Ill.

Chairman in charge of the meeting was the Rev. Theodore W. Schroeder, Missouri Synod pastor of Mount Calvary Lutheran Church in Brentwood, Mo.

Dr. Bergendoff had no formal essay. He talked informally, and so the remarks which follow are to be looked upon as the writer's impression of his informal presentation.

His talk could probably be entitled: "Thoughts on Interchurch Relations," both with other Protestant and other Lutheran bodies.

1. Regarding relations with other Protestants Dr. Bergendoff asked: "Has the Lutheran Church always been honest in its estimate of non-Lutheran (Reformed)

churches?" He stated that we have a tendency to think of the Reformed Churches in terms of the 16th century controversies rather than in terms of their independent development in America. "They have not drawn," he said, "on European background as much as the Lutheran Church has." In America the Protestant Church developed with a spirit of independence from Europe along with political America. Their frontier experiences made them feel on their own. In America the Church developed as a purely voluntary grouping of those who wanted to have the Church. These things should be kept in mind in thinking of American Protestantism. One should study their contemporary thinking uncolored by 16th century preconceived notions. Divisions, then, are not always pertinent to the picture today, nor is there any basis for the belief that things in these churches must always be the same. He stated, that he finds in American Protestantism "a return to basic positions of Scripture." "The American Church shows a decided tendency to get away from liberalism." "The direction is toward Lutheranism rather than away from it."

Dr. Bergendoff recalled his own very active connections with the World Council of Churches and that he has been attacked in Lutheran circles for that. He stated that he does not consider himself latitudinarian nor without confession. He has taught the Augsburg Confession for 20 years and upholds it. He said of his interchurch experiences: "I have come out of these contacts a better Lutheran than before, because in these contacts I was forced to uphold and justify my Lutheran beliefs." He said it was refreshing to find others among the Protestants who believe as you do and even to note that there are some Reformed in name who are better Lutherans than some who are Lutheran in name.

2. Regarding Lutheran inter-contact he said: "Any alignment among Lutherans must be on doctrinal lines." But he pointed out that Lutheran union is difficult, because we have no precedent for it. "The Lutheran Church has always been divided; has been plagued with dissension from the start."

What is needed, he said, is to recognize that all questions of inter-Lutheran relations are not dogmatic and doctrinal. The historical development of various Lutheran bodies in America must be kept in mind in trying to understand Lutheranism and have a meeting of minds.

He gave a brief outline of the history of the Augustana Synod in America as an illustration of what must be kept in mind in order to understand the viewpoints of this body. In 1848 the first Swedish Lutherans established churches that represented a break from the Church of Sweden, as evidenced by the rejection of bishops. 1850 to 1860 Augustana was a part of the Synod of Northern Illinois. (General Synod). 1860 Augustana was formed as a synod in affiliation with the Norwegian Church until 1870. 1870—1917 it belonged to the General Council. In 1917 it joined the American Lutheran Conference in preference to the United Lutheran Church. Meanwhile it has always maintained its connection with the Church of Sweden. Augustana has been influenced by these varied contacts, and this may explain why, for instance, "Augustana can feel at home

both in the American Lutheran Conference and in the World Council of Churches."

In dealing with the United Lutheran Church, especially of the East, we must remember that the Pennsylvania Ministerium will be 200 years old in 1948. Dr. Bergendoff stated: "If after 200 years Lutheranism in the Middle West is as faithful to the Lutheran Confessions as the East is today, we will have cause for great rejoicing." He reminded us that the next 100 years for Lutheranism in the Middle West will be altogether different than the past, and we will face the real currents of American thinking.

Dr. Bergendoff was hopeful of Lutheran union, but he felt that it cannot be effected by requirements "to sign on dotted lines," but must come as a result of the various bodies growing together in mutual understanding, "like a man and woman falling in love and being married." Friendly meetings will create the atmosphere needed for discussion. Too often the atmosphere present at attempts at union have precluded all discussion. "We must develop a climate in which we can truly understand one another." "Lutheran union is not so much an aim as a result."

Dr. Bergendoff showed himself at this meeting to be a master at creating the atmosphere of friendliness he spoke of. All who heard him were delighted by his quiet, genial, and thoughtful approach to his subject. T. W. S.

Through an Open Window

In Manila Missionary Mayer was instructing his class in Santa Cruz. Unnoticed by him, a little boy had been listening for several lessons through an open window. The curiosity of this boy and the interest he acquired from the things he heard through the window prompted him to become a member of the class. He was a faithful student and showed interest in everything that Pastor Mayer had to say. Thereupon he invited the pastor to hold the class in his home. There the father of the boy became interested and insisted that all of his daughters take part in the class. Last week Pastor Mayer had thirteen adults attending.

Sometimes an open door comes through an open window—God has His own way for spreading the Gospel.

Congratulations from the Augustana Synod

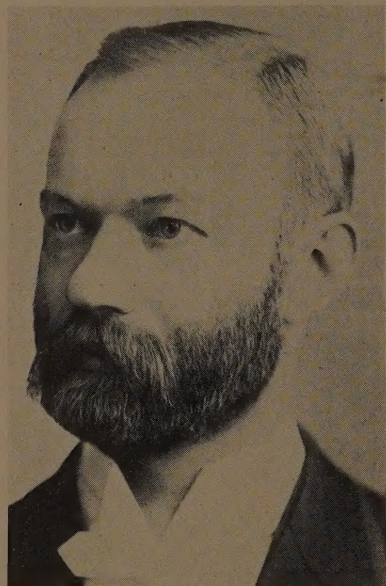
All Lutherans in America rejoice in the blessings that have come to this great church body and pray that the Lord of the Church may continue to use it in furthering the work of His Kingdom. Also they will pray that the day of fuller understanding among Lutherans may soon dawn, in order that the Lutheran Church of America may be enabled not only to fulfill its mission in this country but also to bring its evangelical message to all the world.

Editorial in *Lutheran Companion*
April 30, 1947

In Memoriam: Ludwig Ernst Fuerbringer

By W. G. POLACK

A tall, spare, stately, elderly gentleman is walking down a street near Concordia Seminary. His figure is



Prof. L. Fuerbringer

As he appeared when his later colleagues Drs. Graebner, Fritz, Laetsch were his students in the 90's

erect, dignified. His face is pleasant. His eyes are friendly. A young mother, a Jewess, is coming toward him, pushing a perambulator in which her little son is seated, looking around him with the wide eyes of childish curiosity. The elderly gentleman pauses, doffs his hat, and bows. He exchanges a few words with the mother and pats the little fellow on the head. The mother continues her walk, a happy smile on her face. She tells her little son, too young to understand: "That is Dr. Fuerbringer of Concordia Seminary. He is a wonderful man, always kind and pleasant to everyone. I hope you grow up to be as fine a man as he."

A class of children is in session in one of our Sunday schools. The teacher is relating the story of Elijah's ascension into heaven in a chariot of fire. In the discussion that follows, she asks the class: "Do you know of anyone alive today who is worthy of being taken into heaven as Elijah was?" She expects a negative reply. But a little girl answers: "I do, teacher, Dr. Fuerbringer of Concordia Seminary!"

A group of students at Concordia

Seminary has just come from a lecture by Dr. Fuerbringer. They are engaged in animated discussion. These are sentences that the passer-by overhears: "I am very glad that I still have him as professor." "He taught my father when he was student at the Seminary." "I am not tempted to go to sleep in his lectures." "He knows his subject and certainly is a gifted Bible interpreter."

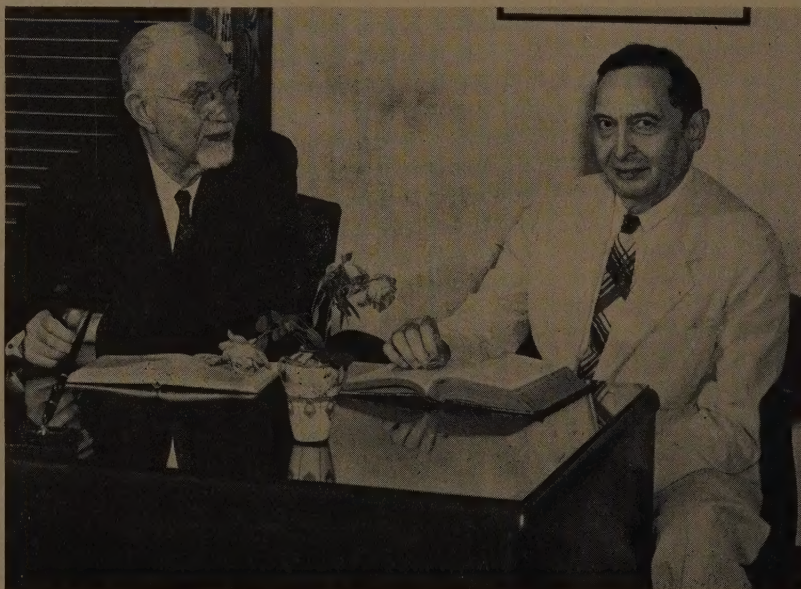
A large St. Louis church is filled to capacity. The baccalaureate service for another class of graduates from Concordia Seminary is being held. The sermon is ended. The stately figure of Dr. Fuerbringer proceeds slowly and deliberately to the midst of the altar. He turns. The class rises. He reads the formal charge to the graduates. One realizes that these young men will never forget this moment and the fatherly president of their school who is putting his whole heart into the words he speaks to them, so freighted with deep spiritual meaning for the high calling they have chosen in life.

A group of clergymen is gathered in a hallway. They are attending a synodical convention. It is an intermission between sessions. Dr. L. Fuerbringer approaches them. They all turn to him in friendly greeting. He speaks to one, then to another. He calls each man by name. "How are

you getting along in San Francisco?" "In Boston?" "In Fort Wayne?" "Has your congregation built that new school it was planning?" They marvel at his memory. He has not forgotten them. They feel closer than ever in the bond of brotherhood with their former professor. They will go home and tell their wives: "Just think of it; after all these years he remembered me; he even asked about you and the children!"

The faculty of Concordia Seminary is in session. The discussion is centered in a request from the field for an official opinion on some difficult problem. Comments are made by one colleague, then by another. Dr. Fuerbringer sits quietly, listening closely. He takes the floor. In carefully chosen words he states his views. His colleagues are very attentive. He has been the teacher of every one of the men around that faculty table. Now they are his fellow professors, but they are also still his pupils. They regard him highly. His opinions carry weight. Blessed is the Church that possesses a seminary faculty — with as splendid an *esprit de corps* as this one. No problem will be slighted by these men, no question left unconsidered that comes to them. The welfare of the whole Church is close to their hearts, because men like their senior, Dr. Fuerbringer, has set them a high standard of Christian application to duty.

The place is Holy Cross Church in St. Louis. For many decades it was the



"Der Lutheraner" and "The Lutheran Witness" Have an Editorial Conference
L. to r.: Dr. L. Fuerbringer, Dr. Th. Graebner. Saginaw, 1944



Prof. John W. Behnken, Delivering the Sermon in Holy Cross Church

Nave and transepts of the church were crowded with mourners

Seminary church. It is fitting that for this occasion, too, it should once more be the Seminary church. The building is filled with a hushed throng. Seminary students, synodical dignitaries, representatives of other synods and institutions, pastors, professors, teachers, men and women from Concordia Publishing House and of our congregations. Dr. Fuerbringer lies in his casket at the foot of the chancel steps. White-haired Dr. F. Brand and Dr. Wm. Dallmann sit beneath the pulpit. Dr. Th. Engelder has taken his place with the faculty. Dr. J. W. Behnken is speaking from the pulpit. A former pupil of the departed, now President of Synod, he is expressing the sympathy of the Synod to the mourning family. There is a reverent quiet over all. Outward

signs of sorrow are not evident. A beloved husband, father, grandfather, teacher, colleague, friend, has gone to his reward. "For to me to live is Christ, and to die is gain." The sermon text seems most appropriate. It sums up the life and work of the dignified Christian gentleman lying in the casket. Sorrow deep and heartfelt is there. The thought that the places that knew him would know him no more cannot be eliminated; yet it is crowded out by the greater joy that the departed has achieved the goal for which we are striving.

A cemetery, green in its springtime freshness. Here and there the bright colors of tulips, daffodils, redbuds, and other blossoms stand out in bold relief. A new grave is ready. That is where

we place the earthly remains of our departed friend. It lies in the shadow of the Walther Mausoleum. It is fitting. He had been our link with the past—a past bright with the deeds of a Walther, Wynken, Sihler, Craemer, and others for the Kingdom, a past that is being recalled in this Centennial year of our Synod with thanksgiving. The committal service is our parting farewell. Our sainted teacher and leader is gathered with the fathers. We think of his own words, in his last book which will be published posthumously:

"The Lord has been very good to me, and I can only pray that He will permit me to continue to do some work and, when this is no longer possible, will kindly spare me a weak and helpless condition and take me without much suffering into His glorious kingdom."

His prayer was fulfilled. "Blessed are the dead that die in the Lord from henceforth . . . and their works do follow them!"

Ludwig Fuerbringer, 1864–1947

By KARL KRETZMANN, Curator, Concordia Historical Institute

The life story of the Fuerbringers runs parallel to the history of the Missouri Synod. Dr. Fuerbringer's father, the Rev. Ottomar Fuerbringer, one of the Saxon immigrants to Missouri in 1839, was one of the founders, builders, and first teachers in the famous log-cabin college in Perry County, Mo., in 1839. He helped to frame the constitution of the Missouri Synod at the preliminary meeting in St. Louis in 1846 in the home of Dr. C. F. W. Walther.

He was one of the founders of the Synod in Chicago a hundred years ago. At that time he was the pastor of St. Salvator Church in Venedy, Ill. In 1851 he became the pastor of the churches in Freistadt and Milwaukee, and in 1858 of St. Lorenz Church in Frankenmuth. When the Synod was divided into Districts in 1854, he became the President of the Northern District and remained in this office until 1872. Dr. A. L. Graebner called him "the profoundest thinker among the fathers of the Missouri Synod." On his father's side Ludwig Fuerbringer traced his ancestry back to the end of the seventeenth century. On his mother's side he is descended from Martin Bungereus (Buenger), a signer of the Formula of Concord, 1577, and a long line of Lutheran ministers.

Ludwig Fuerbringer was born March 29, 1864, in the parsonage at Frankenmuth as the youngest son of the family. He received his early schooling at St. Lorenz School. His mother, Agnes, nee Buenger, the widow of Pastor Otto Hermann Walther, who had died in 1841, was forty-five years old when Ludwig was born and feared that she might not live long enough to bring him up properly. But she lived to see him enter the ministry and to become her own pastor, to move with him to St. Louis when he became a professor there, and to remain with him until her end in 1895. Fuerbringer was destined for the ministry from his earliest youth. So after his confirmation on Palm Sunday, 1877, he was sent to Fort Wayne, where the little country boy was befriended by an upperclassman from New York, Theo. H. Lamprecht, the later well-known industrialist and philanthropist. He enjoyed especially the study of the languages and history, and old Dr. George Schick was his favorite professor. His other teachers there were Director O. Hanser, Profs. R. A.



The Seminary Faculty Leaving Holy Cross Church

On steps, from bottom upward: Drs. Sieck and Graebner, Drs. Polack and Mueller, Drs. Sommer and Engelder, Drs. Hoyer and Laetsch

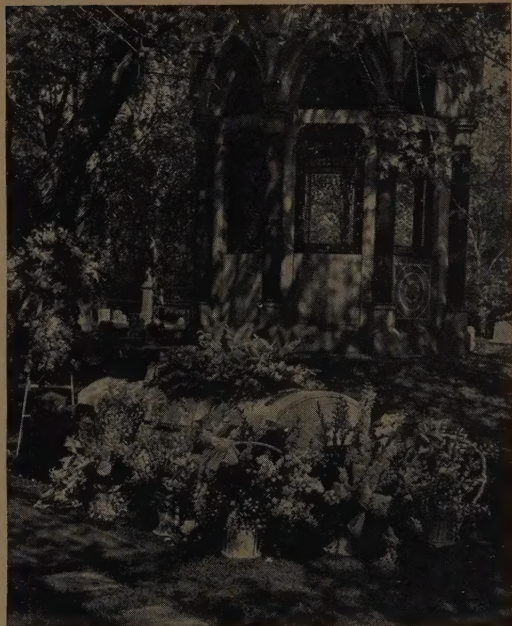
Bischoff, H. W. Diederich, A. Crull, Dr. H. Duemling, F. W. Stellhorn, and F. Zucker. Fuerbringer came to the St. Louis Seminary in 1882. Here he was profoundly influenced by Dr. C. F. W. Walther, who was his uncle by marriage. His other teachers were Dr. F. Pieper, Dr. G. Stoeckhardt, Profs. M. Guenther, G. Schaller, and R. Lange. During his student days the old seminary, erected in the fifties of the last century, was being replaced by the new seminary, which was dedicated in September, 1883, and was regarded as one of the show places in St. Louis in those days. Fuerbringer was a most faithful and systematic student and anxious to continue his studies at some European university. But since the infirmities of old age made it increasingly difficult for his father up in Frankenmuth to minister to St. Lorenz, Fuerbringer was called as his assistant and ordained on July 12, 1885. Upon his father's death in 1892 he was called by unanimous vote to become his successor.

However, only a year later he was called to the seminary in St. Louis to work at the side of Drs. Pieper, G. Stoeckhardt, A. L. Graebner, and, later, before the end of the century, also of Drs. F. Bente, and G. Mezger. For fifty years Fuerbringer continued his work at the seminary, and more than four thousand students sat at his feet during that time, in some cases two or three generations of the same family. He taught Hermeneutics, Isaagogs, Propaedeutics, Liturgics, and Bible Interpretation, at first in the seminary on Jefferson Ave., during the entire time of its existence, and then, since 1927, in the new seminary in Clayton. His colleagues during his connection with the seminary besides the above-mentioned men were Dau, Th. Graebner, Krauss, Pardieck,

Arndt, Boecler, Engelder, Fritz, Heintze, Caemmerer, P. E. Kretzmann, Laetsch, W. A. Maier, J. T. Mueller, W. G. Polack, Sommer, Friedrich, Hoyer, Schick, Dean Jesse, Rehwinkel, Bretscher, F. E. Mayer, A. Guebert, L. J. Sieck, Roehrs, Repp, Franzmann, and Spitz. He was also a member of the Board of Foreign Missions, the Board for Colored Missions, Synod's Committee on Constitutional Matters, the Committee on Hymnology and Liturgics, etc.

Upon the death of Dr. Francis Pieper, in 1931, he became his successor as president, a position which he held until, in 1943, on account of advancing age he was made president emeritus, and Dr. Louis J. Sieck became his successor. Still, Dr. Fuerbringer's retirement from active teaching did not by any means indicate cessation of work. Though he had moved from the campus, he came to his office in the seminary three times a week and remained editor of *Der Lutheraner*, preparing articles on the Centennial of the Synod till within a few days of his death.

In recognition of his work and learning, Concordia College in Adelaide, Australia, conferred the title of Doctor of Divinity on him in 1924, and Valparaiso University made him a Doctor of Letters in 1939. He was an interested member and a vice-president of the State Historical Society of Missouri, a member of the As-



Vault Ready for Burial
In background, Dr. Walther Mausoleum

sociation of Biblical Exegesis and of the Association of Theological Schools. For forty-six years he was the editor of *Der Lutheraner*, for many years of the *Statistical Yearbook* of the Synod, of the *Thomasius' Gospel Selections*, of two volumes of *Walthers Briefe*, the general editor of the *Theological Monthly*, co-editor of the *Concordia Cyclopaedia*, of *Men and Missions*, and of the *Gospel Texts of the Church Year*. In 1944 he was induced to write the story of his life, *Eighty Eventful Years*. Another volume of his reminiscences is now on the presses of Concordia Publishing House. He had an encyclopedic knowledge of history and was an active member of the Concordia Historical Institute, which he enriched with many valuable items. The church at large recognized the value of his gifts by drafting him into service, first as the Vice-President and then as the President, of the Synodical Conference of North America. So, when on May 6 he resigned his soul into the hands of the Lord of the Church, a rich and blessed life came to its close.

A Recollection

When we in 1925 were asked to give for the building of our Seminary, editors of other church papers marveled that we were using Scriptural methods and references as how David encouraged his people and how the Apostle Paul made his people willing and then declared that will not work in this day and age and in our circles—nowadays we use high-powered methods and get results. How surprised were they when they read that our building project was oversubscribed!

Again in these days we are to give glory to God and, out of gratitude for all blessings received, bring a thankoffering.
A. W. W.



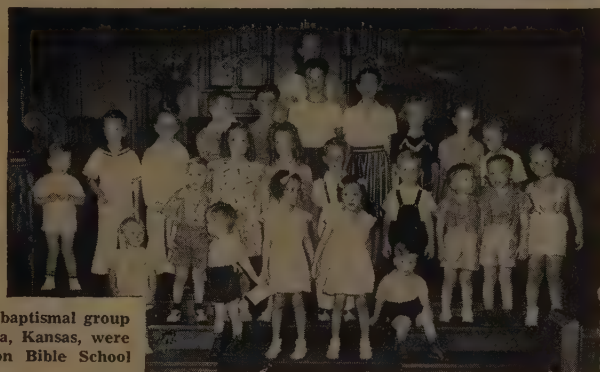
Funeral of Dr. L. Fuerbringer, May 8, 1947

Faculty and Board of Concordia Seminary forming lines in front of Holy Cross Church. At top of steps, Mrs. L. Fuerbringer with sons, Otto, senior editor of *Time*, and Alfred, president of Concordia College, Seward, Nebr.



Eleven different races and nationalities were represented in this Vacation Bible School at Duwamish Bend, Seattle

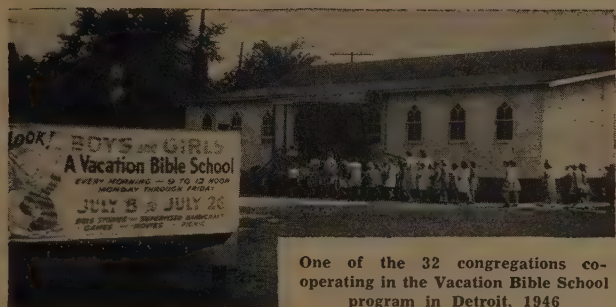
Vacation Bible Schools



Some of the children in this baptismal group at Immanuel Church, Wichita, Kansas, were gained through the Vacation Bible School



The first Vacation Bible School in Oregon, at Ontario, M. Kochlinger, pastor



One of the 32 congregations co-operating in the Vacation Bible School program in Detroit, 1946



A class session at one of the Vacation Bible Schools. Pupils are using one of the workbooks now available for Synod-wide use



A group using handwork materials at Vacation Bible School sessions



Another group using handwork materials. Children found great enjoyment in a wide variety of handwork

The Vacation Bible School

In the mass of children living under the protection of the Stars and Stripes there are, according to commonly accepted statistics, about 17,000,000 children who are not living under the banner of Jesus. The figure might be even higher. In a 1942 publication we are told that "in the United States alone there are 27,000,000 unchurched children under 12 years of age and 18,000,000 young people." Whatever figure is correct, there is work enough—close to home!

These millions must be brought to Jesus. It is idle merely to hope they will come. Recently a pastor said: "In the twenty-seven years of my ministry I have had hundreds of people in my church-membership classes, but I could easily count on the fingers of one hand those who came of themselves. All the rest had to be brought by someone."

The particular trait of the vacation Bible school lies in its potentiality for attracting children who are not members of the Church. In this potentiality—in the making of initial contacts—the vacation Bible school has no equal. Its traditional friendliness frees parents from the fear of becoming bound to an institution before they have had opportunity to become adequately acquainted with it and thus disposes them to enroll their children. The results of a bit of advertising are often surprising. A vacation Bible school teacher writes: "Having made only a few simple announcements of our school project, we were overwhelmed by the number of children who came. . . . I am certain the harvest is ready." A pastor says: "When better quarters become available, we will dare to advertise our school. As it is, we just whisper about it." The blessings of a few weeks' instruction are often surprisingly great. Leaders in vacation Bible school work write: "Four received Baptism, with three more to follow soon." "Several dozen children who otherwise might not learn it now have come to know Jesus Christ as their personal Savior." "Sixteen children were baptized." "Parents and children who did not attend church before, now attend regularly." "The vacation Bible school has proved its worth as a missionary agency."

The vacation Bible school is growing steadily. In our Synod 842 schools were conducted in 1943, 907 in 1944, 1,043 in 1945. But there is still much room for growth. One-fourth of our congregations attracted about 11,000 children of non-members to their vacation Bible schools.

ARTHUR W. GROSS
Editor Vacation Bible School
Material

Mexican Jottings

III

A tremendously large field is white for harvest in Mexico City among the thousands of resident Americans and other English-speaking people who find themselves and their children in sections of the city far removed from the center of town, in suburbs where no Protestant church whatever is to be found. In order that these may be served and a congregation eventually organized, Pastor B. Pankow was called and now preaches

every Sunday at 11:15 A.M. in the chapel of our Mexican property. The Texas District wisely resolved to secure lots for future expansion. Building operations were begun last fall in one of the most beautiful sections of the city, the Lomas Chapultepec, of which Bayard Taylor, historian and writer, said: "The most beautiful view in the world is that of the Vale of Cashmere and, after it, the Valley of Mexico from Chapultepec Heights." The first unit of the church, chancel, and sacristy, with basement and a seating capacity of one hundred, is under roof at this time and will be dedicated for services in the near future, thus providing a fine church home for English-speaking residents and tourists. Busses from downtown hotels pass within two blocks of the new church; for the present, visitors are urged to take a taxi to 154 Chopo instead of spending the hour of worship at the Floating Gardens. Members of the English congregation and tourists recently met at the home of Mr. F. Geerken, an American consul in Mexico, for the purpose of welcoming Pastor and Mrs. Pankow, newlyweds, the bride a daughter of Pastor W. Cordts, Hankinson, N. Dak. Tokens indicating their high esteem and respect were presented in the course of the evening.

A report on our Missions in Guatemala will be published in the near future. Pastor Pankow returned from a third trip there last week after ten days of intensive work, conducting divine services twice daily and listening to the pleadings of his hearers for a resident pastor.

In view of this door which God has opened in Central America may we ask: When will Synod engage a full-time Spanish-American language teacher and faculty member at St. Louis and Springfield, offering or compelling a four-year course in the Spanish language? "It is later than we think."

Av. Chapultepec 640-7
Mexico, D. F.

OTTO L. ERBE

Improved Relations Among Synodical Groups

If we are not mistaken, we are among the first to hold Intersynodical Conference meetings in our Central District. At first only a small group of local men had several conferences. Later we had five meetings of all the Lutheran pastors of the three synods in southern Indiana, at which over sixty men were present. The first local meeting was held when a pastor of the U. L. C. came to us for information on the lodge. He became convinced of the wrong in the lodge system, withdrew formally from the Masons, testified against the lodge, and because of great pressure from leaders in his congregation became a chaplain in the United States Navy. His successor met with us, but will not accept the doctrine of verbal inspiration. He is very cold toward us today.

Two men of the A. L. C. (Ohio) meet with us once a month. We have congenial meetings, discussed Inspiration, Antichrist, Church, Eschatology, also cases of casuistry. One of the two is in full accord with us. The other, a missionary recently returned from India, has ideas which seem strange even to his colleague.

In matters of advertising, work at the local sanitarium and other institutions, we have a good working agreement. Also our laymen have a Lutheran Business Men's Club (not affiliated with the national club). All concerned are careful to avoid any and all church fellowship.

We certainly think we have come a long way in mutual better understanding.

Evansville WALTER C. BRAUER

From a Pocket Notebook

The *Cleveland Lutheran Messenger* is in its 36th volume and recently has come out in new make-up. A fine magazine representing the spirit of one of the most vibrant centers of Missouri Synod Lutheranism. The May issue had a notable tribute to Concordia Seminary in St. Louis—pictorial and editorial. . . . Did we refer to a Denver piece of publicity as being "as beautiful as a copperplate engraving"? Well, here is a sixtieth anniversary booklet of St. Paul's in Closter, N. J. (the Rev. C. M. Zorn, pastor), the cover made up in copperplate and steel engraving, embossed deckle edge, done by a member of St. Paul's, Mr. Eugene Oehlschlaeger, leading New York engraver, designing covers for programs of U. N. functions as well as of city receptions for dignitaries, such as the president of Mexico. . . . At Greeley, Colo., they still consider sermon subjects like "A Bad Haircut in the Devil's Barber Shop" or "Why the Two Assassination Attempts on My Life in Nine Months" a real attraction. Why doesn't someone circulate a petition asking the Greeley Baptist Temple to close up if it must work on that level? . . . The *Detroit Lutheran* has quite an editorial advocating "International Lutheran Church" as "truly descriptive of our work and equally representative of our task." . . . Promoters of our Spanish work might plead that in Queretaro, Mexico, a great hydro-electric plant looking for an attractive name called itself "La Concordia." . . . By latest accounts the atomic cloud which rose at Bikini is floating at the 14,000-foot level for the seventh time around the world, a peril to aviation. A good symbolism available for our preaching against the sin of slander or defamation, with its uncontrollable possibilities of evil. . . . At Port Huron, Mich., Trinity School (Mr. Henry W. Prah, principal) is publishing the *Trinity Star*, keeping both the church and the town informed as to projects and achievements of this parish school. . . . Pleased to note that our translation of Luther's *Commentary on Galatians*, published by Zondervan in its third edition, is seeing use in Princeton Theological Seminary in the Department of New Testament Interpretation. . . . On page 137 of the LUTHERAN WITNESS Pastor Gockel said that it is not so uncommon that a pastor announces the first meeting of Adult Class No. 2 on the day that Adult Class No. 1 is accepted into membership. When Pastor W. H. Moeller of Van Wert, Ohio, read this item, he had just announced Adult Class No. 2 when ten adults were received into membership. No beautiful church building to draw new members, but 73 were confirmed in five years. Emmanuel Lutheran Church of Van Wert, Ohio, has got something. The Lutheran Church HAS GOT SOMETHING. G.



Uncle Joe's Corner

"Uncle, sometimes I fear that a student's life is not the best for the development of strength and health of body. Some of the most diligent of the students, and also some of the faculty, seem rather pale and emaciated."

"True, Charlie, there is a way of pursuing studies which interferes with health, but, after all, at our time we all should have learned something about ordinary care of the body."

"What would you suggest as being important about this subject for us young people at school? Do you think much of the influence of the mind upon the body? Some students speak so much of this as if it were a new discovery."

"My boy, it is true that the emotions and mind of man have a very decided influence on his bodily health, but that is not a new idea. The Bible taught that thousands of years ago. In Proverbs we read, 'Keep thy heart with all diligence, for out of it are the issues of life,' and, of course, we know that by the heart is meant the mind, the soul, and the emotions of man. Note also that Solomon adds, 'It shall be health to thy navel and marrow to thy bones.'"

"Father agrees with you, Uncle. He often quotes this passage from the Book of Proverbs, 'A merry heart doeth good like a medicine.' But the great question is how to preserve a merry heart when you have difficulties and some of these difficulties seem to be overwhelming."

"Son, I do not see how a person can have a cheerful spirit if he is not sure of the grace and favor of God. If he is sure of that, he can say with St. Paul, 'If God be for us, who can be against us?' That makes a merry heart."

"That certainly is true, Uncle. I am thankful that I was taught to begin and close the day with the Word of God, which gives us courage and yet preserves us from pride."

"At the same time, Charlie, we should also remember that the body

has its *physical requirements*. Moreover, we dare not despise those men who make a study of the body and its physical needs, our physicians."

"At our school we have a physician to whom we may go in case of sickness. But Father has quoted the proverb to me, 'An ounce of prevention is worth a pound of cure.'"

"That certainly is true, my boy. And since we have been speaking of Bacon's *Essays*, I would remind you that Bacon has a fine essay: 'Of Regimen of Health.' There he tells us, 'A man's own observation what he finds good of and what he finds hurt of is the best physic to preserve health.'"

"Uncle, that sounds awkward. What does that mean in present-day language?"

"It means just this: You are to watch and observe what effects certain things, for instance, exercises, food, drink, have upon you; and if you receive benefit from some thing, if it agrees with you, you are to take note of that; and if some things seem to harm you or interfere with your health, you are to avoid them."

"During one of our conversations at school one of the older students told us that when a man is forty years of age he is either his own physician or he has no sense at all. But that seems an extreme statement."

"Son, remember language has its limitations, and many truths are spoken in words which seem to be exaggerations, and that last saying which you quoted is one of them."

"Uncle, I take it to mean that as we go through life we learn from experience what is healthful and what is harmful, because each person has his own problems of health."

"The advice of older friends, especially of your parents and of a reliable physician, is of priceless value."

"A fellow student tells us that too much attention given to physical things is an indication of selfishness."

"Charlie, it is true, too much attention to the health of the body may easily lead to morbid selfishness, but if you keep in mind that you wish to be healthy in order to be able to serve God and your fellow man to the best of your ability, then it is not selfish."

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

Ludwig Fuerbringer. Within a few feet of the mausoleum of his great teacher, Dr. C. F. W. Walther, another great teacher of our Church, Dr. Ludwig Ernst Fuerbringer, was laid to rest in Concordia Cemetery, St. Louis, on May 8. He had resigned his soul into the hands of the Lord of the Church in the early morning hours of May 6 in the Lutheran Hospital, which he had entered on April 28.

In accord with the wishes of his family and his own simple tastes the obsequies were extremely simple. There was no lavish floral display, but only a few flowers, symbols of the hope of the Resurrection. The body had been taken to Holy Cross Church, where the deceased had been a member for over thirty years, because his own church, Bethel of University City, could not possibly hold all the mourners.

Walter Wismar was at the organ as the various groups entered the church: The student body, the pastors of St. Louis and vicinity (Perry County, Quincy, Indianapolis, Chicago, etc.), the Faculty, the Board of Control, representatives of the Synodical Boards, The College of Presidents of the Districts of the Missouri Synod, which had just concluded a session for the assignment of calls, attended in a body. The Slovak Lutheran Church was represented by President Andrew Daniel and Vice-President George Majeros; the Norwegian Synod by President A. M. Harstad; the Springfield Seminary by Dr. R. C. Neitzel; Concordia Teachers College, Seward, Nebr., by Dr. L. G. Bickel and Prof. Walter F. Wolbrecht; River Forest by President Dr. Arthur Klinck; Fort Wayne by Prof. Martin H. Bertram; Milwaukee by Prof. J. Henry Gienapp; St. Paul by Dr. Martin Graebner; Bronxville by President Arthur J. Doege; Winfield by President Dr. C. S. Mundingier; Concordia, Mo., by Prof. E. C. Weis; Austin, Tex., by President Dr. H. Stuttmann; Valparaiso University by Drs. Adolph Wismar and Jaroslav Pelikan; and Greensboro, N.C., by President Dr. H. Nau. There were also three former fellow students of the deceased, Drs. Wm. Dallmann, Theo. Engelder, and F. Brand. The pallbearers were the *fellow*s assigned to the various theological departments at the Seminary, Postgraduate Students Martin Brauer, Lorenz Nieting, Ralph Moellering, August Suelflow, Theophil Voss, and Victor Zwintscher, while members of the Faculty and the Board of Control were honorary pallbearers, and students formed a guard of honor.

After the casket had been closed, the service began by the singing of "Oh, How Blest Are Ye Whose Toils are Ended." The late Doctor's pastor, the Rev. Albert J. Korris, read the 103d Psalm. Dr. J. W. Behnken delivered the address on Phil. 1:21, unfolding the theme: "The Christian's Wonderful Appraisal of Life and Death," which was also the sainted Doctor's. The hymn "Jerusalem, Thou City Fair and High," a prayer and the benediction by the pastor of Holy Cross, the Rev. Paul Koenig, brought the service to a close.

At Concordia Cemetery the simple committal service was read by the pastors of Bethel Church, Albert J. Korris and George A. Looze.

Of the immediate family there were gathered at the grave: The widow, daughter of the late Rev. Dr. F. Zucker, professor of Greek at Concordia College, Fort Wayne, and her sister Miss Marie Zucker; the children: the Rev. Alfred O. Fuerbringer, president of Concordia Teachers College, Seward, Nebr.; the Rev. Herman W. and Clara Fuerbringer Reinke of State-line, Mass.; Missionary Robert M. and Irmgard Fuerbringer Zorn, on furlough from India, and three of their children, Jean, Robert, and Theodore; Otto, one of the senior editors of *Time*, of New York; and Miss Agnes, teacher in Dewey School, St. Louis. The Doctor left 13 grandchildren in all.

A memorial service for the president emeritus was held on Monday, May 12, in the auditorium of Concordia Seminary with the Faculty, the student body, the sainted doctor's family, and many friends in attendance. The service was in charge of Dr. W. G. Polack. The assembly sang one of Dr. Fuerbringer's favorite hymns: "Thee will I Love, My Strength, My Tower," Dr. Polack read the 90th Psalm. The Students' Choir, under the direction of Dr. Wm. Heyne, sang "Draw Us to Thee," and Dr. Louis J. Sieck delivered the address on Dan. 12:13: "Go thou thy way, till the end be; for thou shalt rest and stand in thy lot at the end of the days." On the basis of this text he paid eloquent tribute to his predecessor as a great churchman and educator, who wielded a wide and wholesome influence in the lecture room and the editorial chair. The singing of the hymn "For All Thy Saints, O God," a prayer, and the benediction by Dr. Polack brought the service to a close.

K. KRETZMANN

The Rev. A. H. Kerstner (d. May 5, 1947) was born Oct. 6, 1894, in Gordonville, Mo. He received his training for the ministry at Fort Wayne and Springfield, where he was graduated in June, 1919. He first served three counties in southeast Missouri, where he established several congregations. In 1922 he was called to Chandlerville, Ill., in 1926 to Hiawatha, Kans., and in 1945 to Amherst, Colo. On Sept. 1, 1920, he married Miss Adella Sanders of Jackson, Mo., who with their three sons survives him. At the funeral service Vice-President Henry George Hartner spoke on Phil. 1:21. The Rev. H. Inselmann officiated in the home, and the Rev. H. Einspahr read the committal.

A. W. WILK

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

The Missouri Synod Layman and Lutheran Union 1947. 32 pages, 3x6. Order from Otto F. List, Suite 1224, 188 W. Randolph St., Chicago 1, Ill. 5 cents.

This column is hospitable to printed matter with which the editors may be in complete disagreement, also to printed

items bearing on the Lutheran Union question, so long as they do not misquote Scripture, do not indulge in personalities, and do not depend on appeals to the emotions in order to defend the isolationist position. The pamphlet above listed is a testimony of some very worthy laymen who wish to remind the Synod that there must be no church union without doctrinal unity and no compromise with those who teach error. Since we are in cordial agreement with these men on this essential point, we believe that we should bring their document to the attention of our readers. They object to the agreement which the Missouri Synod voted in 1938 regarding doctrinal basis for future fellowship with the American Lutheran Church, and this is nothing new. We have had memorials before the conventions of 1941 and 1944 which denounced the 1938 Resolutions as out of harmony with the Word of God and with our principles. Synod did not accept the view that the 1938 Resolutions were contrary to Scripture and should be amended. But if some laymen today believe otherwise, they have a right to say so, and their word should receive respectful hearing. There is here not between us a difference in doctrine, but of appraising historical facts. The laymen know of some people who "are impatient and are anxious to establish union for practical reasons, even at the expense of sacrificing doctrine." We know of no such, either pastors or laymen, either in our Synod or in any other. Mind you, we are writing in 1947. And in 1947 we cannot parrotlike repeat opinions of 1930 and earlier and be sure that they still refer to actualities. The picture has changed. We are told that people call us "to this day" Jesuits in disguise, bigoted, pharisaical. Really? Who does? One should quote. And one should list separatism as equally vicious with unionism. As Dr. Pieper used to say: "The 105 per cent Missourian is no better than the 95 per cent Missourian." It takes just as much arrogance to add to the conditions of fellowship which Scripture has made as to subtract from them. What "unjustifiable tolerance" (sec. 27) does the A. L. C. ask? The writers cannot possibly have in mind the "tolerance" of the Declaration of 1938. Some quotations in this pamphlet are not from sources that command respect, others (like 31) are outdated by later developments.

These men are to be complimented for an evangelical, Christian contribution to a literature which has developed documents that are neither one nor the other. But they have no answer to the laymen's questions — "Where do these Lutheran Synods agree, and where do they differ? What is keeping us apart?" G.

Serving the Lord. Daily Devotions No. 76. May 27 to July 17, 1947. By T. A. Weinhold. 64 pages. 5 cents each, postage extra; 48 cents per dozen, postage extra; \$3.50 per hundred, postage extra.

Ein Prophet fuer unsere Zeit. By Karl A. Gieseler. 63 pages. Same prices.

Both of these booklets are worthy companions of their predecessors. The content of each one is especially appropriate for the coming weeks and months. If there is any reader who is not yet acquainted with the booklet, let him request a copy from his pastor or send to the Publishing House for a copy.

Miscellaneous

Installations

(Authorized by the Proper Officials)

Commissioned: PASTORS

Semmann, A. H., as Senior Chaplain and Mission Counselor for the Northern Illinois District by Pres. A. H. Werfelmann, Cantate Sun., May 4.

Installed:

Becker, Alvin, in Zion Congregation, Shelton, Nebr., by E. O. Potratz, Mis. Dom. Sun., March 20.

Brockopp, W., in St. Paul's Congregation, Sykeson, St. Paul's Congregation, Pettibone, and in St. Paul's Congregation, Woodworth, N. Dak., by W. E. Leininger, Rogate Sun., May 11.

Deye, John H., in Immanuel Congregation, Knobnoster, Mo., by R. E. Haupt, Rogate Sun., May 11.

Hartmann, Walter, in St. Paul's Congregation, Ainsworth, Nebr., by E. H. Neben, Rogate Sun., May 11.

Hintz, Walter J., in St. John's Congregation, Crystal, N. Dak., by C. E. Mix, Rogate Sun., May 11.

Huth, H. J., in Grace Congregation, Locksley, and in St. Stephen's Congregation, Alice, Ont., Can., by C. Neuhaus, Cantate Sun., May 4.

Janke, W. H., in First Congregation, Missouri Valley, Iowa, by H. W. Hitzeman, Cantate Sun., May 4.

Kriefall, H. A., in Immanuel Congregation, Havillah, Wash., by E. H. Imme, Mis. Dom. Sun., April 20.

Liske, L., in St. John's Congregation, Wembley, Alta., Can., by A. M. Bickel, Cantate Sun., May 4.

Luebke, G. W., in Immanuel Congregation, Agnew, Mich., by R. J. Rauber, Cantate Sun., May 4.

Luecke, Gerhard L., in Bethany Congregation, Pleasant Hills, Pa., by E. F. Brand, Quasim. Sun., April 13.

Meyer, Louis C., in Trinity Congregation, Bogota, N. J., by J. F. Gassmann, Cantate Sun., May 4.

Niemoller, Lewis C., in the Congregation at Glendale, Mo., by Prof. R. C. Caemmerer, Cantate Sun., May 4.

Nitz, G. E., in Grace Congregation, St. Louis, Mo., by W. G. Schwehn, Rogate Sun., May 11.

Rooke, J. C., in Grace Congregation, Brownwood, Tex., by A. O. Rast, Cantate Sun., May 4.

Schlueter, Orville W., in First Congregation, Dinuba, Calif., by W. F. Schlueter, Cantate Sun., May 4.

Schole, F. A., in St. John's Congregation, Leader, Sask., Can., by W. A. Brockopp, Cantate Sun., May 4.

Siek, Theodore, in Zion Congregation, Grand Coulee, Wash., by J. Einar Bach, Jub. Sun., April 27.

Werfelmann, Ernst F., in Trinity Congregation, Beloit, Wis., by E. H. Schmidt, Mis. Dom. Sun., April 20.

Calls for Nominations

For Concordia Seminary, Saint Louis, Mo.

Since Dean Richard A. Jesse has accepted a call into the ministry, the Board of Control of Concordia Seminary, St. Louis, in agreement with the Board of Directors of Synod, issues this call for candidates for the deanship of the Seminary.

The dean shall serve chiefly as dean of students, thoroughly acquainting himself with the personnel of the student body and carefully watching over the spiritual, educational, and physical welfare as well as the conduct and personal life of the men.

Under the present synodical regulations the dean is, if possible, to give some lectures and shall therefore be a sound theologian. He shall also act as registrar of the institution.

Each congregation is entitled to nominate one candidate for this office. All nominations and communications relating to the candidates are to be sent in by July 15 to GEORGE W. WITTMER, Secretary, Board of Control, 3543 Pestalozzi St., St. Louis 18, Mo.

For St. Paul's College, Concordia, Mo.

Since the Rev. Eric C. Malte has declined the call extended to him for Social Studies and in particular History at St. Paul's College, Concordia, Mo., the Board of Control by resolution of the electoral college is asking all congrega-

FINANCIAL REPORT, Receipts February 1, 1947, to April 30, 1947

Districts	Budget Accounts		
1. Alberta and British Columbia	\$ 1,544.00	21. Northern Nebraska	5,718.38
2. Argentina	60.00	22. Oklahoma	2,160.91
3. Atlantic	17,797.13	23. Ontario	3,012.00
4. Brazil		24. Oregon and Washington	4,894.67
5. California and Nevada	2,624.91	25. South Dakota	2,256.32
6. Central	54,295.55	26. South Wisconsin	36,362.63
7. Central Illinois	21,347.17	27. Southeastern	6,249.85
8. Colorado	1,800.43	28. Southern	3,479.79
9. Eastern	14,342.74	29. Southern California	2,342.83
10. English	30,053.00	30. Southern Illinois	9,789.62
11. Iowa East	8,500.00	31. Southern Nebraska	5,272.33
12. Iowa West	17,968.61	32. Texas	4,979.17
13. Kansas	8,600.00	33. Western	43,397.93
14. Manitoba and Saskatchewan	184.68	Total from Districts	\$450,168.70
15. Michigan	43,020.83	From L. L. L. Endowment Fund	3,642.24
16. Minnesota	29,220.50	From Other Sources	2,187.28
17. Montana	727.59		
18. North Dakota	1,740.44	GRAND TOTAL	\$455,998.22
19. North Wisconsin	15,289.12		
20. Northern Illinois	51,135.57		

THEO. W. ECKHART, Financial Secretary

tions of Synod to place in nomination additional candidates. These candidates should have the needed credits in Social Studies, and in particular in History and in the field of Education or soon be able to acquire them. All names of candidates should not later than June 25 be in the hands of Wm. O. SCHMIDT, Secy., BOARD or CONTROL.
1504 Lipper, Higginsville, Mo.

Nominations

I

For the Practical Department (the Chair of Homiletics, Hymnology, and Liturgies) at Concordia Seminary, St. Louis, Mo.

- Prof. Walter A. Baepfer, Concordia Seminary, Springfield, Ill.; Bethany, St. Louis, Mo.; Trinity, Freistatt, Mo.
- Rev. C. A. Behnke, Rochester, N. Y.: St. Trinity, St. Louis, Mo.
- Prof. Walter E. Buszin, Concordia Teachers College, River Forest, Ill.; Bethlehem, St. Louis, Mo.; St. John's, Seward, Nebr.; St. John's, Howard, S. Dak.; St. John's, Decatur, Ind.; St. Paul's, North Tonawanda, N. Y.; Trinity, Sheboygan, Wis.
- Rev. Howard R. Kunkle, St. Louis, Mo.: St. John's, Corning, Mo.
- Rev. Walter H. McLaughlin, Pittsburgh, Pa.: Concordia, Brentwood, Pa.
- Rev. Gilbert T. Otte, Detroit, Mich.: East Bethlehem, Detroit, Mich.
- Chaplain Lt. Col. Arthur Carl Piepkorn, Carlisle Barracks, Pa.: First Immanuel, Chicago, Ill.; St. Paul's, Tremont, New York City; Church of the Redeemer, St. Paul, Minn.; First Lutheran, Chattanooga, Tenn.
- Rev. Otto F. Stahlke, Waltz, Mich.: Martini, Detroit, Mich.
- Rev. Paul W. Streufert, St. Louis, Mo.: Hope, St. Louis, Mo.
- Dr. Herbert Umbach, Valparaiso University: Trinity, St. Louis, Mo.
- Rev. A. C. Waechter, S. T. M., Bunker Hill, Ill.: Trinity, Nokomis, Ill.
- Rev. Alvin Wagner, Jr., Panama: Bethel, University City, Mo.
- Dr. John M. Weidenschilling, St. Louis, Mo.: St. Paul's, Wakefield, Nebr.
- Rev. Carl F. Weidmann, M. A., Bronxville, N. Y.: Church of Our Savior, North Bergen, N. J.
- Rev. T. A. Weinhold, Kansas City, Mo.: Trinity, Sarcoxie, Mo.
- Prof. W. H. Wente, Ph. D., St. John's College, Winfield, Kans.: Trinity, Sterling, Colorado.
- Prof. Lorenz Wunderlich, St. John's College, Winfield, Kans.: First Lutheran, Ponca City, Okla.

II

For the Practical Department (the Chair of Pastoral Theology) at Concordia Seminary, St. Louis, Mo.

- Rev. Siegfert Becker, Sac City, Iowa: St. John's, Alta, Iowa.
- Rev. George Beiderwieden, Milwaukee, Wis.: Bethel, University City, Mo.
- Rev. H. J. A. Bouman, Decatur, Ind.: St. John's, Howard, S. Dak.
- Rev. E. H. Buchheimer, Detroit, Mich.: First Immanuel, Chicago, Ill.
- Rev. Paul Gerhardt Hansen, Denver, Colo.: Trinity, Sterling, Colo.

- Prof. C. A. Hardt, Concordia College, Milwaukee, Wis.: First Lutheran, Ponca City, Okla.; Bethany, St. Louis, Mo.
- Rev. A. T. Kretzmann, Crete, Ill.: St. Stephen's, Milwaukee, Wis.; Trinity, Oak Park, Ill.
- Rev. William Ludwig, Stevens Point, Wis.: St. John's, Corning, Mo.
- Rev. Frederic Niedner, St. Charles, Mo.: Bethlehem, St. Louis, Mo.
- Rev. Arthur Oswald, Milwaukee, Wis.: St. John's, Beloit, Wis.
- Rev. Harold W. Romoser, Chicago, Ill.: Concordia, Brentwood, Pa.
- Chaplain Martin Scharlemann, Ph. D., Fort Oglethorpe, Ga.: Church of the Redeemer, St. Paul, Minn.
- Rev. Otto Sohn, Flint, Mich.: Hope, St. Louis, Mo.
- Prof. Otto H. Theiss, Chicago, Ill.: St. Peter's, San Leandro, Calif.
- Rev. A. C. Waechter, S. T. M., Bunker Hill, Ill.: Zion, Litchfield, Ill.
- Rev. T. A. Weinhold, Kansas City, Mo.: Trinity, Freistatt, Mo.

The Electoral College will meet at Concordia Seminary on June 26 at 9:30 A. M. Any correspondence with regard to any of the candidates should by June 25 be in the hands of GEORGE W. WITTMER, Secretary, Board of Control, 3543 Pestalozzi St., St. Louis 18, Mo.

The Tenth Meeting of the S. P. C. Institute

will take place June 10—12 on the campus of St. Paul's College at Concordia, Mo. First lecture is on June 10 at 9:45, on the two next days at 8:30. The lecturers are Dr. Theodore Graebner: Through an Editor's Window, A Theologian's Estimate of Natural Science, and Luther Concerning Himself; Prof. Lorenz Blankenbuehler: Studies in the Hymnal, Effective English, and Pronunciation of Bible English; Dr. Alexander Heidel of Chicago University: The Mesopotamian Monuments and the Old Testament; Dr. C. F. Lindberg of Valparaiso University: Educational Psychology.—OSCAR HEILMAN, Chairman, S. P. C. Institute.

Announcement

The Rev. George Schuster, formerly a member of the American Lutheran Church, now pastor of an unaffiliated Lutheran congregation in Miami, Fla., has applied for membership in the Missouri Synod.—M. W. H. HOLLS, President, Southern District.

Wanted

From 16 to 20 eleven-foot church pews to be used in remodeled church building. Will pay reasonable price and transportation costs. Please write to REV. W. T. JANZOW, Box 103, McIntosh, Minn.

Pastors': Changes of Address

- Behrmann, F. W., R. 1, Navasota, Tex.
- Daniels, John F., Box 111, Wheeler Field, Oahu, T. H.
- Deye, John H., R. 1, Knobnoster, Mo.
- Deye, R. J., Waverly, Mo.
- Frese, Edgar F., 404 N. 11th St., Beatrice, Nebr.

- Fricke, Robert W., 3505 Air Force Base Unit, Scott Field, Ill.
- Hinrichs, O. F., 1242 S. Park St., Red Wing, Minn.
- Hoyer, Victor O., R. 4, Lockport, N. Y.
- Johnson, John F., Jr., 60 West 12th St., Fond du Lac, Wis.
- Kleinhaus, Walter O., 930 S. Monroe, Monroe, Mich.
- Klenk, P. J., 2411 Sharon Ave., Dallas 11, Tex.
- Klewin, Thomas, 102 Mill Rd., Morris Plains, N. J.
- Koehnken, R. H., Lutheran Sanatorium, Wheat Ridge, Colo.
- Kruse, E. F., Box 271, Springfield, Ill.
- Moose, Walter A., R. 2, Linn, Kans.
- Mueiller, C. H., Philip, S. Dak.
- Neunaber, Elmer G., 120 Atlanta Rd., Oak Ridge, Tenn.
- Nitz, G. E., 2943 University St., St. Louis 7, Mo.
- Press, G. G., 145 East 43d St., Brooklyn 3, N. Y.
- Schlueter, Orville W., Box 691, Dinuba, Calif.
- Siek, Theodore, 503 Roosevelt Dr., Grand Coulee, Wash.

Teachers':

- Abraham, Louis B., Pinehurst Farm, Berrien Center, Mich.
- Bachert, William, 561 Benton St., Aurora, Ill.
- Brums, A. E., 1103 S. Second Ave., Maywood, Ill.
- Grauer, Albert W., 3810 Spokane Ave., Cleveland 9, Ohio
- Hillmann, E. O., 1331 Fourth Ave., South, Fort Dodge, Iowa
- Nickel, Paul G., 910 Wakefield Dr., Houston 8, Tex.
- Roehl, H. C. F., 774 Pardella Ave., Lemay 23, Mo.
- Trinklein, Fred, Lutheran High School, 738 Villa St., Racine, Wis.
- Wittmer, William F., 2037 Cullom Ave., Chicago 18, Ill.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

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All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

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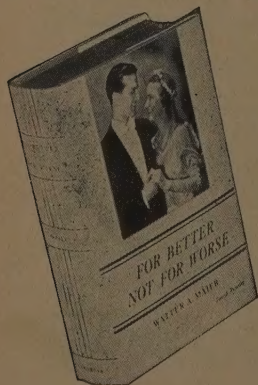
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